

THE
Reward of Christian Patience :

As it was Discover'd in a

SERMON

Preached at the
FUNERAL

OF

Mr. Tho. Badland,

A Nonconforming Minister
at KEDDERMINSTER.

By R. WHITE, B. D.
And Vicar of *Kedderminster*.

L O N D O N :

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TO THE
READER.

READER,

THis following Discourse being delivered before a Numerous Congregation both of Ministers and People, both Conformists and Nonconformists, about the beginning of February last; had the good hap to meet with a general Acceptation from the Auditory then present, and therefore I am hereby encouraged to make it more publick; hoping that it may Conduce to the making of
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The Preface.

*some good Impressions upon those that shall
peruse it, under what denomination soever they
are rank't : I commend it and thee to the
grace of God, and rest*

Aug. 22.
1693.

Thine,

in our Common Saviour,

R. WHITE.

J A M E S i. xii.

Blessed is the Man that endureth temptation: for, when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him.

I Have chosen these Words to be the Subject of my present Discourse, because they bear an especial suitableness to the Case of that Person, who hath given occasion for this present Solemnity, as will more fully appear in the Process of this Discourse.

The words contain a compleat sense within themselves, and therefore I shall not trouble you or my self, with the Consideration of the Coherence and Relation which they may bear with that which goes before, or follows after.

In the words you may take notice, i. Of a Doctrinal Assertion, laid down in the first part of the Words, *Blessed is the man, that endureth temptation.*

2. Of the Proof and Evidence that is further given to this Assertion, in the following words ;
for

for when he is tryed, he shall receive the Crown of Righteousness, which the Lord hath promised to them that love him.

I begin with the first General, the Doctrinal Assertion that is here laid down, and that you have in these words; *Blessed is the man that endureth Temptation*; wherein for orders sake, we may farther take notice of these following Particulars:

1. The Subject or Person spoken of, together with the Character that is given of him; *'tis the man that endureth Temptation.*

2. The predicate, or what is asserted of him, declaring his happy State and Condition, *he's a blessed man*; *Blessed is the man that endureth Temptation.*

1. Then as to the subject here spoken of and characterized, *it is the man that endureth Temptation*; for the explaining of this I must descend to two particulars: 1. To explain what's here to be understood by *Temptation*: 2. What 'tis for a man to endure *Temptation*.

1. Then I am to explain, what is to be understood here by *Temptation*. The Greek word here used is, *πειρασμός*, which plainly is derived from *πειράζω*, which signifies to explore, or search, or make trial

trial; so that the word in the general sense of it, denotes no more then something whereby trial is made of a Person; and so far *Temptation* is a thing *Adiaphorous*, and capable either of good or evil, to explore or make trial or discovery of a Person may be either good or evil, according to the intent and design of it, and other Circumstances that may attend it.

1. Sometimes to explore and try a Person of whom we are in doubt, may be warrantable enough, so it be done by fair and just Means and Methods; whence 'tis that this tempting, by way of trial and exploration, is sometimes attributed to God Himself; not as if he could improve in Knowledge of any Person, by any such trial and exploration, for His Knowledge is Omniscience, and tis impossible by any trial or exploration, to make it more perfect then 'tis in itself.

He Searcheth the hearts, and tries the reins of men, and knows their thoughts long before.

The reason therefore of this exploration and trial, which God makes of men at any time, is thereby to discover that to themselves or others, which though fully known to himself, yet was not before so clearly known to them. Thus in this sense God is said to tempt *Abraham*, *Gen. 22. 1.* that is, he laid such a commandment upon him, even the commandment

which

which required him to Sacrifice his only Son *Isaac* with his own hands, as should try him and discover him to the utmost, and by Obedience to which he would fully discover that true principle of the fear of God, which was fixed in him. Whence, when *Abraham* exprest his readiness to perform this command, God saith, *now I know that thou fearest God, seeing thou hast not withheld thy Son, thine only Son from me, v. 12.* Now I know; not as if God could be Ignorant of this before, who is the searcher of all Hearts, and understandeth all the Imaginations of the Thoughts; but it signifies that God knew this now by trial and exploration, and he knew it so as to make a clear discovery of it to *Abraham* himself for his comfort, and to the Church in all Ages and Successions, in order to *Abraham's* honour, and to encourage others to an imitation of this Father of the Faithful.

2. Sometimes and most generally temptations do signify such kind of trials, as have not only some tendency through the corruption of Men, to draw them to sin, but are also intended by the parties that make use of them, as means whereby to seduce men into Transgressions against God, that so they may become liable to the miseries threatned in his Law, against

gainst the transgressors of it ; in this sence, *God is not tempted of evil, neither tempteth he any man* ; as our Apostle saith in the Verse following my Text : God never designs in any of these trials or explorations, which he makes of Men to draw them to sin ; but he leaves them it may be, to the free Motions of their own Wills, and these being corrupted with Lust and Inordinate Appetites, are apt to be seduc't to close with what is offered in the Temptation, so far as thereby to run upon the breach of God's Commandments ; in this sence every man when he is Tempted, *is drawn away of his own lusts and inticed*, as the Apostle saith, *v. 14.* 'Tis only the Devil the Apostate Angels, and men as their Instruments, that can be Tempters in this sence ; these only can offer any thing to the Persons Tempted, with this design to draw them into sin thereby ; and even good men may unawares be made use of by Satan, as Instruments in this matter ; whence when *Peter* would advise our Saviour, to save himself from those Sufferings, which he declared would light upon him ; our Saviour rebuk't him severely for it, and call'd him Satan, as being his instrument in this matter : *Get thee behind me Satan, for thou savourest not the things that be of God, but the things that be of men,*

Mat. 16. 23. Now 'tis further to be observed in this matter, that 1. As there is scarce any Person, so there is scarce any thing but may be made use of as an Instrument by *Satan*, to draw men into sin: All things that are grateful to our Appetite, he can make use of as Bait to allure men to Sin, in order to the obtaining of them. All things that are adverse and grievous to us, he can make use of as means to fright us from Obedience to Gods Will and Commandments; yea sometimes he makes use of the very Gifts and Graces, with which men may be Endowed, to become a Snare and an occasion of Pride, and Security unto them; and so as Lime Twigs whereby to draw and allure them to sin. But yet 2. Persecutions and Afflictions, and such things as are grievous to our Tender Natures, are those things which the Apostle here especially means by *Temptations*, as being especially those things whereby men are wont to be tried, whether or no they will persist in a course of Obedience to the will of God to the end, and whereby *Satan* particularly designs to draw men into Sin; that Afflictions and Persecutions are here especially to be understood by *Temptations*, is evident, because of the Expression of enduring them, which

which (as you will hear more by and by) denotes something of Patience and Christian Fortitude, which are the Graces and Vertues, that are conversant about and wont to be exercised by Afflictions and Persecutions; and this may serve for the explaining of the first Particular propounded, which was, what is here to be understood by *Temptations*.

2. I proceed now to shew what it is for a Man to endure *Temptations*; in Answer to which you may take these following Particulars: 1. This enduring of *Temptations* doth signifie a Willingness and Readiness to suffer Afflictions and Persecutions, yea an Actual Suffering of them, and that even to the Death, rather then for the avoiding of them, to be guilty of the Commission of any known Sin. 'Tis true, Afflictions and Persecutions are not things Eligible and Desirable in Themselves. 'Tis Lawful, yea our Duty to endeavour to avoid them, and get rid of them by all honest and lawful ways and methods; 'tis plain from hence, because they are *Temptations*; and as we are to Pray unto God *not to lead us into Temptation*, so we are by all honest and lawful means, to endeavour to avoid and get rid of Persecutions and Afflictions, as being those things which are great Trials of our Constancy, & may, if we

have not the greater Care, be occasions of Sin unto us; Affliction and Persecution are never to be chosen and embraced, but when they stand in competition with Sin, and then indeed they are to be chosen; when it comes to this Point, that we must either choose Sin or Suffering, the Case is plain, Suffering is to be chosen rather than Sin; according to that Rule, *E malis minimum*, of two Evils the least is to be chosen. Now that Suffering, even the greatest Suffering is a less Evil than Sin, even the least Sin, is plain hence that Sin is the procuring and deserving cause of all Suffering; if there had been no sin, there would have been no Suffering: All the Calamities, Woes and Miseries, that any where appear in the World, yea and Death it self came in at the back-door of Sin: *By one man sin entred into the World, and Death by sin, and so Death past over all men, for that all have sinned*, as the Apostle saith, *Rom, 5. 12*. so that it must needs be, that since Sin is a greater Evil then Suffering, when these come in Competition together, so that we must either choose Sin on the one hand, or Suffering on the other; in this Case Suffering is to be chosen and submitted to; and thus to choose and submit to Suffering for the avoid ance of Sin, is one great Instance, wherein doth

doth consist this enduring of Temptation here mentioned : But 2. It denotes further something of the manner of our submitting to, and enduring Afflictions and Persecutions, that Patience and quiet Submission to the Divine Will ought to be exercised therein.

It becomes not Christians when at any time they are under Afflictions in any kind, to be Tumultuous and Unquiet, both to themselves and others about them, like a Wild-bull in a Net ; but to remember that a State of Affliction is a special Season, wherein we are called upon to Exercise the Grace of Patience and to fortify our selves therein; from all those Considerations that are apt to Conduce thereunto ; as particularly 1. From a believing Consideration of this, that Afflictions arise not out of the Dust, but are directed to men by a special Providence ; he that believes a Providence in general can't doubt of this ; *Is there any evil in the City, saith God, and the Lord hath not done it.*

2. From a believing consideration of this further, that God doth not delight in Mens Afflictions meerly for themselves, that he doth not Afflict willingly, nor grieve the Sons of Men : He takes no more delight in Afflicting Men, especially his own People, then
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the Father in Correcting his Child, or the Surgeon in Cutting and Lancing his Patient, that he intends all Afflictions to be Medicines, whereby to Purge away our Sins, and to bring us to Repentance, and Humiliation for them, and that 'tis in very Faithfulness and Love, that he Afflicteth his People, and that there is some need of it one way or other, whenever he lays his Rod upon them, according to those words of the Apostle, if need be; *Ye are in heaviness through manifold Temptations,* 1 Pet. 1. 6.

3. From a believing Consideration of this further, that God will continue the Affliction no longer then there is need of it, but that in due time he will quite remove the Rod from us, or us from it; and that He knows how to cause all things to work together for good, to them that love God, to them that are called according to his purpose: These Truths and such as these, are things which being really believed, and duely considered, are apt to quiet and compose the Spirits of Men under Afflictions, and to make them of a patient submissive frame of Spirit, these are the things which must enable the Soul in a State of Affliction, to say heartily with *Job*, *Shall we receive good at the hands of God, and shall we not receive evil;* and to bless God and persevere

persevere in the praising of him, even when we are under a State of Affliction, as well as when we are compassed about with Prosperity; saying again with *Job, The Lord gave, and the Lord hath taken away, blessed be the Name of the Lord.* This patient and quiet Submission to the afflicting hand of God, as it doth arise from the Exercise of Faith, is likewise included in this enduring Affliction here spoken of, so that by this time you may conclude who it is that is the Man, that endureth Temptation, he is one that chooseth Suffering rather than known Sin, when he's under a State of Suffering, is careful to exercise Patience, and quiet Submission to the hand of God, as being by Faith perswaded that God hath an Hand in all these matters, *and that whom God loveth he chastens, and scourgeth every Son whom he receiveth,* as the Apostle saith, *Heb. 12. 6.* And thus you have had the Subject of this doctrinal Assertion, that is contained in my Text, sufficiently explained unto you: Now

2. Of this Person that is thus qualified, 'tis asserted that he is a blessed man; *Blessed is the Man that endureth Temptation:* I need not stand long to explain the nature of true Blessedness, let it suffice for the present, that true blessedness so far as attainable

ble here in this World, consists in the Love and Favour of God through Christ; and in a Right and Title to the Happiness of Heaven, and to the enjoyment of God in that other World; this is the utmost of that Blessedness, which a Man on this side Heaven is capable of, and which every one partakes of here below, that is a true Penitent and a sound Believer. That which I shall further descend unto, shall be to shew and prove in some Particulars, that the Man that endureth Temptation, is indeed an Happy and a Blessed Man: And this will be evident if we consider, 1. That this is plainly asserted concerning a patient enduring of some kind of Afflictions and Temptations, I mean Persecution for Righteousness sake, that they being patiently submitted to, to the end, do certainly give a Right and Title to true blessedness; thus saith our Saviour who is Truth it self, *Matth. 5. 10. &c. Blessed are they which are persecuted for righteousness sake, for theirs is the Kingdom of Heaven: Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil of you falsely for my sake; rejoyce and be exceeding glad, for great is your reward in Heaven, for so persecuted they the Prophets which were before you.*

Now

Now though Persecutions for Righteousness sake are that sort of Afflictions, which being chosen and submitted to, rather then Men will run into known and wilful Sin, for the avoiding of them, do give a Man eminently a Title to Happiness and Blessedness, and are likewise those Temptations, that are here especially to be understood in this Text, yet any other Affliction, which being also a Temptation to sin, yet is so endured with Patience and Constancy, out of a Principle of Faith in God through Christ, as that the Temptation doth not finally prevail upon the Soul, must suitably be concluded in a parity of Reason, to give a Right and Title to true Blessedness.

2. Let us further consider, that this enduring Temptation, as it hath been before explained, doth carry in it necessarily the exercise of Grace, of Faith and Patience, and quiet Submission to the Divine Will, and a Resolution to embrace a Suffering State and Condition, rather then to Sin against God, all this hath been already proved. Now it must needs follow, that he that doth in this right manner endure Temptations, is an Happy and Blessed Person; he must needs be interested in the special Love and Favour of God, he must needs have a right

to pardon of Sin and everlasting Life; for this is the certain condition of every truly gracious Person, of every one who hath the Image of God, reimplanted upon his Soul, which consists in righteousness and true holiness, and sheweth forth the power of it, in his Life and Conversation. When 'tis here said, *that blessed is the man that endureth Temptation*, 'tis not hereby to be understood, that every one who suffers Affliction here in this World, hath forthwith hereupon a Right and Title to Blessedness in that other World, for this is certainly false; Men may be Afflicted with deep and sore Poverty, and many are through the whole course of their lives, and yet such is their sinfulness, their fortist Ignorance, and carelesness of the Welfare of their Souls, that we have no reason to think or believe that they are likely to be happy and blessed in that other World. But when Men do endure Afflictions and Temptations, so as to exercise the Grace of God under them, by chosing Affliction rather than Sin, by the exercise of Faith and Patience, and quiet Submission to the Will of God; this doth indeed clearly evidence, that they have a Right and Title to true Blessedness, because it doth plainly discover, that they are endowed with the saving Grace of God in their Souls. And

3. And lastly, The last evidence that I shall give of the Truth of this, that the Man is blessed that endureth Temptation, shall be taken from the Reason and Evidence, which the Apostle gives of this matter here in my Text; *for when he's tried he shall receive the Crown of Life, which the Lord hath promised to them that love Him*; in which words we have a plain demonstration of the truth of what is said before, that the Man is blessed that endureth Temptation; and I shall consider the words briefly in these following Particulars;

1. We have here the evidence, which the Apostle gives, whereby it may appear that such a Person is blessed, it consists in these words, *he shall receive the Crown of Life*, that is, he shall be made partaker of the Happiness of Heaven, which consists in a perfection of Holiness, and a full and uninterrupted enjoyment of God in Glory and Bliss, together with a Separation for ever of every thing, that may any way prove a disturbance to the Soul. In that State all Tears shall be wiped away from the Eyes of Believers, and all the remainders of Sin shall be purged away from their Souls, yea and all Temptations to Sin, shall for ever cease; for the Tempter is for ever cast out thence, he shall never

shoot one of his Fiery Darts in thither, tho' he slyly crept into the Earthly Paradise, yet he shall never have any admission into the Heavenly: To conclude, the business of Holy Souls will be, to be for ever enjoying, and blessing, and praising God, and to be for ever Happy in the Enjoyment of him. Now this blessed State which such shall partake of, is here called the Crown of Life: Crowns we know are Splendid attractive things, such as for the attaining of which Men will too often venture their Lives, yea their very Souls, and therefore because they are an expression of the chiefest of Enjoyments, which this World doth afford, they are made use of to express that Superlative happiness, which is to be enjoyed in Heaven: And this is yet further hinted and set forth from hence, that 'tis called a *Crown of Life*. The Crowns which this lower World doth afford, are but corruptible Crowns, Kingdoms as well as Kings, are here below liable to Ruine and Mortality; but the Crown which is here spoken of, is an Incorruptible Crown, 'tis all made of Amarants, 'tis Everlasting, 'tis a Crown of Life, Death can not touch it; any more than 'tis possible for Death to become Life; Hence 'tis suitably called an *Inheritance, Incorruptible,*

table, Undeiled that Fadeth not away, 1. Pet. 1. 4. Those that shall poffefs this Crown, are Immortal in their Souls, and fhall be made Immortal in their Bodies; that God whose enjoyment makes Heaven, is the God who is yefterday, and to day, and the fame for ever, who only hath Immortality, and there fhall be an everlafting Union between God, who is to be enjoyed, and the Souls that are once admitted to the enjoyment of him in Heaven; from whence it muft needs follow, that the Happinefs to be enjoyed by the Saints in Heaven, is indeed a Crown of Life, an Everlafting Crown, an Inheritance that never fadeth away. But,

2. We have in thefe Words further, the reason the Apoftle gives, why fo it is, *That they that endure Temptation fhall enjoy the Crown of Life,* and that confifts in the laft words, 'tis no other then what God hath promifed to them that Love Him: If they that Love God above all, and take him for their Portion, and Everlafting Refting Place, fhall enjoy this Crown of Life; if God who is true to his Word, and faithful to his Promise, hath promifed this Crown to all fuch, then certainly it will follow, that they who endure Temptation fhall enjoy this Crown; for they that endure Temptation,

tion, that is, that choole Suffering and Persecution, yea Death it self rather then wilful Sin, and that do eye God by Faith and Patience, and quietly submit to the Divine Will, in all their Sufferings, these must needs be Persons who do truly Love God above all, and have chosen him for their everlasting Portion and Blessedness, and therefore they must needs be the Persons that shall enjoy the Crown of Life. But

3. And lastly, We have further in these Words, the limitation of Time, when such Persons shall come to the enjoyment of this Crown of Life; after they are tried, for when he is tried he shall receive the Crown of Life. After that his Faithfulness hath been tried, and approved by Afflictions, and Persecutions, and Temptations, after it hath been made appear, that his Trials and Temptations could not prevail with him to forsake God, and Apostatize from him, then he shall receive the Crown of Life. This is the usual way and method of God; even that way which he appointed for his own Son, to make the Cross to be the way to the Crown; to try his Servants first by Afflictions and Sufferings, and then to receive them to Glory, and give them the Crown of Life; but when this is done

done, when he hath sufficiently tried and exercised his Servants, (and he alone knows when this is sufficiently done) then they shall receive the Crown of Life, *which the Lord hath promised to them that love him*; which is the last Consideration, whence it doth appear, that such Persons as do thus endure Afflictions and Temptations, are happy and blessed Persons.

Now lastly, For the Use and Improvement of what hath been spoken, 1. It teacheth us, how to behave our selves with relation to Afflictions and Persecutions, which we may meet with in the course of our Lives, on the one hand, we should not court them, or run our selves wilfully into them, that's unwarrantable, because at best they are Trials and Temptations, apt to shake our Constancy, and to hurry us into some measure of Sin against God. On the other hand, we should not be over much prejudic'd against them, but rather choose Afflictions and Persecutions, then a course of known and wilful Sin, and when we are under Afflictions behave ourselves with that Patience and quiet Submission to the Will of God, which becomes Persons that live by Faith, and not by Sense meerly: the reason of all this is plain, because that Afflicti-

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ons when thus chosen and endured, do but prepare and fit the Soul, for eternal Happiness and Blessedness; he is the blessed Man that thus endureth Temptation, for when he hath been tried he shall receive the Crown of Life.

We may hence comfort our selves with relation to the death and departure of such Friends, who having it may be, been exercised with great Afflictions and Temptations, yet have endured them, have submitted with any good measure of Patience to the Will of God in them, and this from a Principle of Repentance, and Faith in the Mercy of God thro' Christ; concerning such we have much reason to comfort our selves with hopes, that by their death they are entred into a State of Blessedness, that God having sufficiently tried them, and purified them in the Furnace of Affliction, hath suitably by Death received them to that Place and State, wherein they enjoy the Crown of Life, which the Lord hath promised to them that Love Him. More particularly there seems to be in the Words, a clear representation of the Case of our deceased Friend, as will appear more fully in these following particulars.

I. He

1. He was one that hath for many Years, been Tutored by God in the School of Affliction, it hath been his Portion to be exercised with many Trials and Temptations ; besides several Afflictions that are more ordinary, he hath for several Years been exercised, and of late more frequently than in former times, by those two severe Diseases, the Stone and the Gout, of which we may say, that whereas Diseases are wont to be distinguished ordinarily, into such as are Acute, such as are Sharp in the pains that attend them, but not of any long continuance, and such as are Cronical of long continuance, but not attended with such Sharp pains', yet these Diseases may be esteemed to be both Acute and Cronical too, Sharp in their pains, and long in their duration and continuance: His last Fit of the Stone, that which brought on that weakness, which ended in Death, was such as had both the forementioned Circumstances in it ; being long, even extended to the length of about Eleven days together, and very Acute too, being full of Sharp Pains and Dolours : and (at least as some have thought) his other Disease the Gout did at last take its turn, as it was usual formerly, and as 'tis supposed by peircing into his Bowels, put an end

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to all his Pains and Dolours, by putting an end to his Life. But

2. Let us consider, for our own Edification as well as for his Honour, his Behaviour under all those Afflictions which he laboured under : 1. As for his Behaviour under those great pains which he was frequently visited with ; besides the known and exemplary Holiness and regularity of his Life for many Years in this place, of which all of you are sufficient Witnesses, and his constant attendance upon his Ministry, when at any time free from those forementioned Distempers, yea, and sometimes even when under the sense and feeling of those pains in some lesser degree : That which I would especially recommend to your consideration and imitation, is his signal Patience under all his great dolours, and his biting them in as it were, and keeping them in a great measure to himself ; and when he had any lucid Intervals and Intermissions from Pain, he was apt presently to shew a readiness for profitable Discourse and Conversation, as if what was past, had been quite forgotten, and he had not been under any expectations of more to ensue ; and this not out of a Principle of Stöcal Apathy or unsensibleness, for he set his pains, and sometimes

sometimes groaned under them, as others do ; but out of a Principle of Faith and Heavenly mindedness, he endured, as seeing him by an Eye of Faith, who is Invisible to an Eye of Sense ; he had cast Anchor within the Vail, and hereby came to enjoy that great measure of fixedness of Spirit, which was not easily overcome, even by his greatest pains and dolours ; this eminency of Patience and Submission to the Divine Will, as it appeared in other former Instances, so especially in his last dolours and sickness, particularly two days before his Death ; how did he before several Witnesses, lay out that little strength that remained, in speaking of God and Christ, and Heaven and Heavenly things, and this with a kind of Transport, and more than ordinary Earnestness and Vigour of Spirit ; and when he was put in mind to favour himself, because of the great weakness of his Body, his Answer hereunto was quick and smart ; Can I saith he, speak too much for God ? And even the Night before his Death, when his Speech had before failed him for some Hours, and when by some signs, he declared his sense and feeling of great pains that he laboured under, yet even then when he could utter nothing else, he was perceiv'd twice to repeat the word *Heaven*. D 2 2. As

2. As for his Behaviour for that long time, wherein he was withheld from the publick exercise of his Ministry, because he could not with clearness of Judgment comply in every thing, which the demands of the Government (which was no doubt, a great Affliction to him) it was for the good temper and moderation of it, every whit as exemplary as the former instances of his Patience, under his pains and dolours were. He was no Friend to that *Ἀμετρεῖα ἀνβολῆς*, that running into extreams, which is so common amongst us : But though he had as good Ministerial Abilities as most others, yet he contented himself with that narrow scene of Action wherein he was placed, and therein endeavoured rather to be an healer of breaches, then to cause them to grow wider by exasperation ; that this was really true, I shall make out unto you by some few Instances : 1. From that temper and moderation of Judgment, which he exprest in matters that are under Controversy ; one instance of which was, that in the matter of Reordination, which I apprehend, did prove as much a Remora and hindrance to his own Conformity, as any one thing did, yet he did in my hearing urge something, that was very considerable by way of Apology, for those

those that did submit unto it: 2. Another instance, was his constant owning and favouring of the publick Ministry, and that not only by his own constant presence at it, when in a capacity by means of health; but especially by encouraging, and engaging others to a constant attendance upon it, by his frequent words to that purpose in private, and by recommending what had been spoken in publick, to the Consideration of his hearers, as many of you that are here present are able to testify; which I the rather mention, that it may serve as a standing and grateful acknowledgment of that encouragement, which he gave from time to time to my Ministry. 3. and lastly, Another instance was a passage which he uttered to some that watched with him, not many days before his Death; *That in the choice of a Successor to him in his Ministry, they should labour to fix upon one of a quiet temper and moderate Principles, upon one that would rather be an healer than an enlarger of our breaches:* Which Advice suitably it will become you to take care to observe, as you value that easiness of Conversation, which hath been hitherto preserved amongst us here in this place: And for the further enforcing of this Advice of his, give me leave to add a passage

sage that he imparted to me, concerning the sense of that Reverend Person, under whose conduct he was, when he came first to be an Inhabitant of this Town; to wit, *That that Reverend Person judged that those who were serious and sober amongst the Conformists, were much wiser and more to be valued than those forward Professors, that were so ready upon account of little matters, to break the Union and to Separate from the Communion of the Church established by Law.* And let me add this farther, that tho' that Reverend Person were himself a Non-conformist, yet he did help to make men Conformists by his Writings, some of which to my Knowledge, are now fixt in eminent Stations in the Church: And indeed he hath said so much by way of Apology for the Conformists, in the compass of one Page, which you will find in the 46 Chap. of his *Household Catechism*, in the beginning of the Answer to the 11th Question, as gave occasion to a Person of Eminency to say in my hearing, that he wondred, *how that reverend Person mist being a Conformist.* These particulars I mention the rather in order to the confirming you against the thoughts of any such Person in your choice, whose Principles may lead him to go up into the breach to no other purpose,

Funeral of Mr. Thomas Badland.

purpose, but to keep it open and to make it wider ; to be sure this will not be suitable to the temper of our Reverend Friend, now deceased ; nay which is more, will not be suitable to the design of Christ in his last Prayer, *Jo. 17. 21.* when he prayed for his Disciples *that they all may be one, as thou Father art in me, and I in thee; that they also may be one in us, that the World may believe that thou hast sent me;* where 'tis plain, that our Saviour placeth much of the Evidence and Demonstration of the Truth of the Gospel, upon the Unity of Believers. And this may serve to evidence the Second Particular, to be very applicable to our deceased Friend, that he was one that endured, and acquitted himself well under the Temptations with which he was tried and exercised, and therefore what follows in the

3d. Place, But that we should conclude, that he in particulars is interested in that Blessedness, which in my Text by the Spirit of God, is intailed upon such Persons ; when 'tis said, *Blessed is the man that endureth Temptations, for when he is tried he shall receive the Crown of Life, which the Lord hath promised to them that love him.* Comfort your selves therefore, and one another with these words.

F I N I S.